AUGUST 1932

LINES OF COMMUNICATION

Old Catholics
The Elephant in Syria and Palestine
In Memoriam: Lord Plumer
A Profitable Holiday

A Diocesan Magazine of the Anglican Church in Jerusalem and throughout the Holy Land, Transjordan, Syria and Cyprus

Editor: ARCHDEACON STEWART, St. George's Close
JERUSALEM

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CALENDAR FOR AUGUST, 1932.

Monday, 1st. **Lammas Day.**

Saturday, 6th. **Feast of the Transfiguration.**

SUNDAY, 7th. **Eleventh Sunday after Trinity, and Name of Jesus.** Preachers at St. George's:-
10 a.m. Canon Danby.
6.30 p.m. The Chaplain.

Wednesday, 10th. **Saint Laurence, Martyr.**

SUNDAY, 14th. **Twelfth Sunday after Trinity.**
Preachers at St. George's:-
10 a.m. Rev. A. C. MacInnes.
6.30 p.m. Canon Bridgeman.

SUNDAY, 20th. **Thirteenth Sunday after Trinity.**
Preachers at St. George's:
10 a.m. Rev. O. H. Thompson.
6.30 p.m. Canon Bridgeman.

Wednesday, 24th. **St. Bartholomew, Apostle.**

SUNDAY, 28th. Fourteenth Sunday after Trinity, and St. Augustine, Bishop.

Preachers at St. George's:-

10 a.m. Canon Danby.

6.30 p.m. The Chaplain.

Monday, 29th. Beheading of St. John Baptist.

SERVICES AT S. W. JERUSALEM.

Owing to the considerable exodus during the summer of those who habitually use the services at South West Jerusalem, it has been thought advisable to discontinue these services during the months of July, August and September this year. Great care will be taken, however, to see that the one or two remaining will not be completely cut off from the possibility of making their Communion during this period.

In case of any difficulty, the Chaplain will be grateful if those concerned will communicate with him.

SERVICES AT SAINT GEORGE'S.

SUNDAYS. Holy Communion, 7 and 8 a.m. (also 11.15 a.m. on the first Sunday in the month). Mattins and Sermon, 10 a.m. Evensong and Sermon, 6.30 p.m.

WEEKDAYS. Mattins and Holy Communion, 6.45 a.m. daily. Evensong, 7 p.m.

SERVICES AT CHRIST CHURCH.

SUNDAYS. Holy Communion 7.30 a.m. (also 11 a.m. first and third Sundays, and 7 p.m. last Sunday in the month.)
Morning Prayer and Sermon, 10 a.m.
Young People's Service, 3.30 p.m.
Evening Prayer and Sermon, 6 p.m.

WEEKDAYS. Holy Communion, 7.30 a.m. on Saints' Days.
Morning Prayer, 7.45 a.m.
Evening Prayer, 6.45 p.m. (Saturday 6.30 p.m only).

I Cannot Dig

While they cannot dig, the youth of this country do not seen ashamed to beg — at least for your help in securing them a post in Government offices or some equally dignified work. The frequency with which one is asked — with all the persistence of the importunate widow — to find work for the products of our secondary schools makes one seriously doubt whether we have not been too liberal in providing means of making sons of farmers and artisans into effendis. It is tragic to hear young men, with a good command of various foreign languages and some knowledge of history and mathematics, tell you they have been unemployed for a year or eighteen months since leaving school. And still more so to have them confess that though their fathers made a good living as a farmer or artisan, they know no useful trade, and would be shamed to do only that sort of work. The need immediately after the war for men capable of filling minor government or business posts has been more than filled by the competitive development of secondary schools by various agencies. Now is the time call a halt, and make provision for practical training as soon as possible.

The Government Department of Education has made a start by bringing in an expert in technical education, but it is unfortunate that we have to spend so much on police and prisons in this country that we cannot afford to give the youth the kind of education that in the long run would in some measure reduce the need for police and prisons — that is by replacing the evils of unemployment and unemployability with useful industry. The modest start made in teaching the pleasure and dignity of manual arts by means of school gardens and workshops is all in the right direction, but one cannot but feel that for lack of funds the full plans of the Department are being allowed to languish at the paper stage. The Syrian Orphanage, the farm school of the Silesian Fathers at Beit Jamal, the Jewish agricultural and tech-

nical schools and the Kedourie school at Tulkeram occupy honourable places in the life of the country. It is unfortunate that the Friends' Boys' School at Ramallah cannot yet begin its projected agricultural course, and that the Anglican diocese has been unable to find funds for similar courses of a practical nature which have been projected from time to time. But we hope that the importance of the problem, especially in connection with the schemes for agricultural development, will receive the serious attention it deserves, from missionary and private societies as well as from the Government. C.T.B.

Old Catholics

An event of considerable historic import in the recent consecration of Dr. Graham Brown as Anglican Bishop in Jerusalem was but briefly mentioned in the reports of the service, and should be given more extensive treatment. It was to be noted that the Most Reverend Henricus Th. J. Vlijmen, Old Catholic Bishop of Haarlam, was deputed by Archbishop Kenninck, the Old Catholic Archbishop of Utrecht, to represent the Old Catholic Churches at the service, and took part with the Anglican Bishops in actually laying hands upon the new bishop. This act of ecclesiastical friendship bears formal witness to the important step towards reunion of the Churches which was taken when full intercommunion was established between the Anglican and Old Catholic Churches last autumn.

To understand the character of the ecclesiastical bodies that call themselves "Old Catholic" one must go far back into the long history of the Christian Church. Disputes concerning the rightful position of the Bishop of Rome in relation to other patriarchs, bishops, and national synods, have been without end. On the one hand there has been the contention that the Bishop of Rome as the Vicar of Christ is the rightful source of all authority both spiritual and temporal, and the infallible mouthpiece of God in matters of doctrine and morals. Though the

critical historian finds no substantial basis for these claims in the early Christian centuries the definite emergence of the papal idea can be traced with ever greater clarity from the Vth century onward until it culminated in the enormous power of the papacy of the Middle Ages and found complete doctrinal statement in the decree of the Infallibility of the Pope in the Vatican Council of 1870. On the other hand this tendency has been combatted by weighty theologians and important parts of the Church from the very first. Criticisms have been made along several lines. It has been argued that though the Bishop of Rome as successor to St. Peter is indeed the chief of all patriarchs and bishops, yet he is only *primus inter pares,* the first among equals, and not possessed of a unique function which reduces all other bishops to mere vicars. Again it is held that the infallible teaching power of the Church lies not in the pope himself but in ecumenical councils, and that the pope is subject to the authority of such councils. And, further, national groupings of the Christian Church have steadily protested against the attempt to limit their prerogatives in such matters as the appointment of bishops and the settlement of internal disputes by the increasing aggrandizement of the papal functions.

The great schism of the XIth century which finally sundered the West from the East, the Roman from the four Eastern patriarchates, was basically fought on these issues, though many extraneous questions, such as the *filioque* clause in the Creed, had contributed their part. The Eastern Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem were willing to recognize that Rome was chief of the Apostolic Sees, but objected to many of the other claims.

After the Church in the West had sunk to a very low ebb in the late Middle Ages the reforming Councils of Constance and Basel met in the early XVth century. There the strong position was taken that the supreme authority of the Church resided in ecumenical councils, and that the popes were themselves subject to their decrees. Yet despite their action the authority and claims of the papacy remained unchanged.

The troubled period of the Reformation finally broke upon

the Church, with still further emphasis on these protests, and with emphasis as well on the need for a restoration of national Churches as a solution of the difficulties. The first effort of such a reformer as Luther in Germany was reform of the Church from within, and the restoration of primitive Catholic order. This was to be done by restoring to the national Churches their lost privileges, elevating councils to their proper position, and ridding the doctrine of the Church of unscriptural intrusions. Luther's intention was to reform the Church from within without disturbing its Catholic character. But when he failed to win the support of the bishops in Germany for his otherwise popular movement, he was compelled to accept the idea of complete separation. The Lutheran Church in Germany then perforce took the position that the bishops they thereby lost were after all not an essential to the life of the Church. However in the Scandinavian Churches, particularly Sweden, the reform was made without abandonment of the episcopacy.

Other reformers such as Zwingli and Calvin frankly abandoned the episcopate as well as the papacy and based their systems on new principles, for which, however, they claimed the support of Scripture and the Apostolic Age, though admittedly not the intervening period.

The reform of the Church of England was basically an appeal to primitive Catholicity and the teaching of the undivided Church where it was believed that one would find warrant for national Churches governed by their own bishops. The zealous preservation of the episcopate in the Church of England has been one of its distinguishing marks, as well as its claim to represent the primitive Catholic faith. And herein has rested its main difference from Continental Protestantism and its long sympathy with the national Churches of the East.

The Old Catholics in Holland represent an analogous movement. In the XVIth century Holland was the scene of a revolt against the overlordship of Spain, complicated by disputes between Roman Catholics and Protestants, and, among the Roman Catholics themselves, between the Jesuits and others. The ancient episcopal see of Utrecht, founded by St. Willibrord, the English

"Apostle to the Fresians" in the VIIth century, was the centre of much trouble. The suppression of Roman Catholic worship by William of Orange in 1580 led to a long series of Roman Bishops of Utrecht being non-resident. In the XVIIth century the diocese of Utrecht, and likewise France at the time, was disturbed over the teaching of a certain Bishop of Ypres named Jansen, who in order to revive the Church advocated certain principles derived from St. Augustine of Hippo. Jansenism sought to reform the Church by restoring the evangelical character of the official religion, breaking the rigid scholasticism of theology, and rescuing popular religion from the twin evils of unedifying devotions and, among the educated, of reducing Christianity to a mere system of morals. Though not altogether unlike Calvinism in some of its theology and Protestantism in general in its emphasis on personal religion, Jansenism was opposed to the individualism of Protestant theology and held a high notion of the Church. In France Jansenism was allied to what is called Gallicanism, the move on the part of French bishops to recover the lost independence and privileges of the Gallican or French Church, then completely controlled from Rome. Both movements were combatted by the Jesuits, whose aim was to destroy all tendencies to what they regarded as Protestantism and to uphold the powers of the papacy.

Despite vigorous support from many able French clerics, such as Bousset, Gallicanism and Jansenism were both routed early in the XVIIIth century. The condemned Jansenists found refuge in Utrecht where their party was strongly represented. Indeed in 1702 the Bishop of Utrecht, named Peter Codde, had been deposed by the pope as the result of a long dispute over Jansenism and the claim of the pope to appoint the bishop's successor. The clergy of Utrecht stood by their condemned Bishop, but it was thought that the subversive movement would die with the death of Codde in 1710. But with the reinforcements which just at that time came from the persecuted Jansenists from France, the Church of Utrecht continued and even secured bishops through the help of Dominique Varlet, Bishop of Babylon *in partibus*, who had been deposed for alleged Jansenism, and had settled in Utrecht. Since then the Church of Utrecht

has continued as an independent body, accepting the authority of General Councils, up to and including that of Trent, but basing itself on the Gallican theory of the episcopate and rejecting the Vatican Council with the decree of Papal Infallibility and the Dogma of the Immaculate Conception of the Blessed Virgin. Two suffragen sees were created, Haarlam in 1742, and Deventer in 1757. The little Church became very weak during the XVIIIth century but in the XIXth saw a revival as a *point d'appui* for Catholics who had grown restive under the centralization of the Roman Church which found final expression in the Vatican Council.

The persecution of Gallicanism in France during the XVIIIth century had not wholly destroyed the movement either in France or the Roman Catholic Church as a whole. The same century saw the rise of an analogous movement among the German bishops, there called Febronianism. Here again the effort was made to recover for the German bishops their lost privileges. Febronianisn bid fair to dominate the German Church when the disturbances of the Napoleonic period gave it a serious setback. It is said that the main reason for the definition of the Infallibility of the Pope at the Vatican Council in 1870 was to crush this German movement. When the council actually met to discuss the proposed decree strong opposition was manifested from many illustrious French, German, Austrian and Swiss theologians, but in the end the fear of schism led most of them to conform to the will of the majority. But there was a small minority which would not sign. Foremost among the dissentients was Johann von Döllinger the famous historian and subsequently rector-magnificus of the University of Munich, who had been interested in the Tractarian movement in the Church of England and was a friend of Gladstone. After a time independent bodies were set up in Germany, Switzerland, France and Italy, taking the name "Old Catholic" to signify at once their adherence to Catholic principles and their return to the ancient principles of the diocesan episcopate. Various conferences of the Old Catholic leaders were held, at Nuremburg in 1870, in Cologne 1872 and at Bonn in 1874, at which protests against the Vatican decrees were voiced and plans made for a new organization. Efforts were made to enter into relations with other episcopal bodies such as the Orthodox Church and the

Anglican. In 1873 the Bishop of Deventer in Holland consecrated Professor Reinkens of Breslau as Bishop for the Prussian group, and in 1876 he in turn consecrated Bishop Herzog for the Swiss group, which preferred to call itself the Christian Catholic Church.

In France and Italy the movement has practically died out though is still continues as a small but persistant body in Germany, Switzerland and Austria. And in America a large section of the Polish immigrants is organized into the Polish National Catholic Church under Bishops in Old Catholic orders. The Old Catholic conferences, though they declared their intention of not departing from any of the essential principles of Catholicism, soon adopted measures which set them at variance with the Roman system: confession and fasting were made optional, the use of the vernacular in public services approved, priests were allowed to marry and communion in both kinds permitted for Anglicans attending their services. The giving up of celibacy of the clergy was strongly disapproved by the Church of Utrecht, which also at that time declined to consider Anglican ordinations as valid. Since then mutual understanding between Anglicans and the Dutch Old Catholics has improved steadily. The recent agreement on intercommunion brings the two kindred Churches into intimate contact though expressly preserving their respective liberties and traditions.

The participation of an Old Catholic Bishop in the consecration of an Anglican Bishop is of especial interest to the students of Apostolic Succession in the Anglican Church, as it introduces yet another strand to the many which bind the episcopate of the present day to the Apostles, and rather complicates the problem of those who would deny the validity of Anglican consecrations.

The Elephant in Syria and Palestine

The interesting and important ivory objects recently found at Samaria, which are paralleled by more or less similar objects of about the same date (latter part of eighth century B.C.) from Nimrud in Assyria, Arslan-Tash near Carchemish, and Ephesus in Asia Minor, bring to mind the fact that the elephant once existed in the North Syrian region where he was hunted for the sake of his valuable tusks. Elephants are frequently referred to in the old Egyptian records, on which we have mainly to rely for evidence as to their presence in early historical times in our own part of the Near East. Thus Tuthmosis* II of the Eighteenth Dynasty lists the animal among certain gifts made to him from Upper Retenu, as northern Syria was then known, while an official of Tuthmosis III (1501—1447 B.C.) named Amenemhab mentions that his royal master went to Niy, a district on the western side of the Upper Euphrates, where he slaughtered many elephants. The official says: "I beheld an excellent deed which the King did in Niy. He hunted one hundred and twenty elephants for the sake of their tusks. I engaged the largest which was among them, which fought against his majesty; I cut off his trunk (actually referred to in the text as his 'hand') while he was alive in the presence of his majesty, while I stood in the water between two rocks. Then my lord rewarded me with gold and changes of clothing" (after Breasted, *Ancient Records*, II, § 588). A North Syrian elephant is actually depicted in the tomb of Rekhmire, a vizier of Tuthmosis III; while near the animal is shown a bearded Syrian carrying two large tusks from an elephant killed in the hunt. In the Canaanite temple of Amenophis III (1411—1375 B.C.) at Beisan, the Biblical Beth-shan, the excavators of The University Museum, Philadelphia, found early in 1928 a cylindrical cult-object surmounted by the head of an elephant. This object, now in the Palestine Museum, is one of the most remarkable of all the sacred

* This genuine Manethonian form of the name is better than the hybrid "Thutmosis" which some modern scholars use and which, as Dr. Alan Gardiner quite rightly points out, rests on no traditional basis.

Canaanite relics unearthed at Beisan; it may just possibly have been connected with the cult of the god Seth or Sutekh, who had associated with him other animals, such as the hippopotamus, ass, pig, and so on. The eyes and trunk of the elephant are very realistically indicated (see *The Museum Journal,* June, 1928, p. 155). A Hittite seal from the same temple shows the figures of two gods, an elephant and an ass, and is quite unique. Elephants were also known in the Upper Euphrates in the time of the Assyrian king Tiglath-Pileser I (c. 1115 B.C.); while the figure of an elephant is represented on the obelisk of Shalmaneser III, the Assyrian monarch who defeated Jehu the Israelite, in the course of his expedition against Hazael of Damascus, in 842 B.C. Incidentally, the name of Hazael actually occurs on the back of one of the Arslan-Tash ivories referred to above! The elephants used by the Ptolemies in their various wars were from Africa; the Syrian elephant (perhaps allied to the Indian species) had become extinct many centuries before the Ptolemaic period. On the other hand a certain ruler of Syria, Seleucus I, at the end of the fourth century B.C., brought a large number of Indian elephants into Syria, and stabled them at Apamea in the Orontes Valley. Indian elephants were henceforth employed by the Seleucids. Ptolemy I, in the battle of Gaza (312 B.C.), used a moveable barrier made of iron stakes and chains to hold up the forty three elephants employed against him by Demetrius the "Besieger", son of Antigonus, the satrap of Phrygia. In the spring of 217 B.C. Ptolemy IV marched into Palestine from Egypt a great army — consisting of seventy thousand foot, five thousand horse, and seventy three African elephants — in order to fight against Antiochus, who had a hundred and two Indian elephants; it is instructive to note that the African elephants proved worse than useless against the Indian ones when they met during the battle of Raphia. An interesting story of the use of elephants by the Seleucid king Antiochus V (164—162 B.C.) in his wars against the Maccabeans is given by Josephus, *Wars,* Book 1, Chap. i, 5: "So this Antiochus got together fifty thousand footmen, and five thousand horsemen, and fourscore elephants, and marched through Judaea into the mountainous parts . . . . . At a place called Beth-zacharias . . . . . Judas [the Maccabean] met him with

his army. However before the forces joined battle, Judas's brother Eleazar, seeing the very highest of the elephants adorned with a large tower, and with military trappings of gold to guard him, and supposing that Antiochus himself was upon him, he ran a great way before his own army . . . . . and ran his weapon into the belly of the beast, and brought him down upon himself, and was crushed to death". The Seleucid king, Demetrius II (c. 146 B.C.) kept in his possession some African elephants left in Syria by Ptolemy VI's disorganised Egyptian army.

Coming down to much later times, tradition maintains that Abraha, an Abyssinian official who displaced the first governor appointed by the Abyssinians after their invasion of South Arabia in 522 A.D., sent an army against Mecca and that this army was led by a commander who rode upon an elephant*. Hence the year of the expedition was traditionally known as the "Year of the Elephant", and is further memorable as the year Mohammed was born. One particular Sura of the Qur'an (No. CV, "The Chapter of the Elephant") is said to refer to the event: "Have ye not considered how your Lord dealt with the owners of the elephant? — did he not make their war end in confusion and send down on them birds in flocks casting them against hard stones so that he made them like straw consumed?" A certain authority suggests, however, that the whole story may have arisen from a mistaken use of *al-fil* "the elephant" for *Alfilas* the Byzantine naval(?) leader of the Abyssinian expedition to Yemen (compare O'Leary, *Arabia before Muhammed*, 1927, p. 147). The name for elephant in old Egyptian is *abu*, in Assyrian *piru*, in Hebrew *pilu*; it is quite obvious that the two last names together possibly with the Arabic *fil* are philologically related.

Biblical references. — Although the elephant itself is not named in the Old Testament, its ivory is surely that referred to in the following passages: *I Kings*, X, 18, 22 and XXII, 39; *II Chron.*, IX, 17, 21; *Psalms*, XLV, 8; *Song*, V, 14 and VII, 4; *Ezekiel*, XXVII, 15; *Amos*, III, 15, and VI, 4. Couches of ivory,

* This reference was brought to the notice of the writer by the Editor of the *Lines of Communication*.

such as are mentioned in the last reference, together with seats of the same material, tusks and hides of elephants, were, according to a cuneiform inscription in the British Museum, included in the tribute paid by Hezekiah of Judah to Sennacherib of Assyria, in 701 B.C. Finally, in *Revelation*, XVIII, 12, we read of vessels of ivory *(elephantinos)*.

ALLEN ROWE

In Memoriam

LORD PLUMER

A service in commemoration of the late Field-Marshal Lord Plumer, High Commissioner in Palestine from 1925—1928, was held in St. George's Catherdral on July 20th. The service was conducted by the Cathedral clergy, and His Excellency Sir Arthur Wauchope read the lesson. A representative gathering of Government officials, Army, Police, Consular Corps and the many religious communities in the Holy Land came to do honour to his memory. There will be many tributes to Lord Plumer in other papers, but here it is our duty to record the service which he rendered the Church in the Holy Land by his example of simple Christian piety and his reverence for the things of the Spirit. It was not an idle gesture which caused Lord and Lady Plumer, on arriving in Jerusalem for the first time, to ask that they might be driven at once to the Cathedral, there to offer themselves to God's guidance for the respective tasks which lay ahead of them. The whole community will long remember Lord Plumer as one who in the midst of his heavy responsibilities found time to know the people of the community as individuals, a trait for which he was so beloved by his men during the war. It may be remembered that the large candelabra used at evensong in St. George's Cathedral were a gift from Lord and Lady Plumer.

ERNEST THOMAS CHARLES JOLY

Born January 29, 1859. Died at Beirut June 20th 1932.

It is hardly too much to say that Mr. Joly's death has afflicted with a sense of personal loss the entire British colony at Beirut — and not only the British colony but a large section of the American community and also of the larger world of Beirut, where his qualities of kindness and courtesy, and above all his probity as a business man, were universally appreciated and honoured.

Mr. Joly had lived in Beirut for upwards of forty years. During that time, in spite of his many preoccupations as head of the firm of Messrs. Henry Heald and Co., he never failed to throw himself whole-heartedly into the life of the English community. He was a notable pillar of the English Church and a generous supporter of all activities connected therewith. He suffered much during the war, having been sent by the Turks as a prisoner into the interior of Turkey, where with the exception of his elder son who was with him, he remained separated from and almost without news of his family until the conclusion of the armistice. Towards the end of his life Mr. Joly, owing to the gradual oncoming of cataract in his eyes, was obliged to withdraw to a certain extent from participation in the business and general life of Beirut, but he retained up to the time of his last illness the keenest interest in all that was going on, and any visitor to his house was sure of the heartiest and most courteous welcome.

The funeral service of Mr. Joly was held at All Saints' Church and was conducted by the Rev. W. A. Parker of Jerusalem. The church was full to overflowing with a congregation of his Beirut friends, differing indeed in race and religion but all united in the wish to pay him the last tribute of affection and respect. The interment was in the Anglo-American cemetery. May he rest in peace, remembered by all as a kindly and honourable gentleman, singularly happy in his home life, and in his public relations ever ready to do his duty.

We tender our respectful sympathy to his widow, who was with him to the last, and to his family, to whom he was devoted and who were equally devoted to him.

MISS FLORENCE CREWE

Florence Crewe came to this country in 1921, when the number of British women employed by the Government was very small. At first she worked in the Secretariat, but was later transfered to the Department of Antiquities.

A devoted member of the Church of England she was one of those rare souls who insisted that the privileges of membership must carry corresponding responsibilities. To Miss Crewe the realization of a need and her ability to meet it invariably constituted a call to service, and to that call she always responded. She was not only always ready to undertake extra work in connection with her official duties, her Church, or in social relationships with her large circle of friends, but she was punctilious in the regularity of the discharge of those tasks, so often self imposed. Perhaps a love of service and a devotion to duty were the most striking characteristics of her life.

For several months Miss Crewe had been far from well, but with characteristic unselfishness she carried on in her full and active life with never a complaint. It was only at the end of February that she went into hospital, as she then thought for a few days. But her condition was found to be far more serious than expected, and a long and trying treatment was found to be necessary. Fully conscious of the seriousness of her condition she maintained an heroic optimism to the end, making a most gallant fight for life against appalling odds. Not many days before the end came she said, "I know I am going to get well, but I think I shall have to go through the mill." She passed away at 11 p.m. on Sunday, July 24th.

Of one who was always so active and full of good works it can surely be said that she is numbered among those who "cease from their labours", but not from service; for in a fuller and a freer life "their works do follow them"; and "they are continually before the throne of God and serve Him day and night in His Temple".

A Profitable Holiday

On the day after Bishop Gobat School on Mount Zion had closed for the summer holidays, and the last bus load of boys had rushed off to their homes, the attentive observer would have been surprised to see a crowd of young people making their way towards the supposedly deserted school. Young men and women, Christians, Moslems, and Jews, Arabs, Europeans, and Armenians, might have been seen forming the assemblage that once again transformed the famous *Madrase Sahun* into a place of work and play.

Well might one ask what it was that could draw such a diverse group of sixty young people, obviously themselves still of school age, to a common meeting place in holiday times.

They were volunteers who have offered their services to conduct informal vacation schools for their respective communities during the month of August and were coming here to receive training. For three days under the guidance of skilled teachers from the large secondary schools of the neighborhood, and of certain officers of the Department of Education, the young people learned how to play group games suitable to small children, practiced a wide variety of delightful handwork, listened to instruction in how to tell stories, give health talks, lead rousing songs, and give moral and religious instruction appropriate to their respective communities, Christian, Moslem or Jewish.

The vacation school movement is an importation, but unlike so many others it has taken root in Palestine and bids fair to be reckoned with as an indigenous growth. The central idea of the vacation school is to utilize neglected resources for constructive work. Young children from the ages of six to twelve, at loose ends for interesting occupation during the summer holidays, and idle young people of college age are brought together in happy conjunction to form volunteer vacation schools. The young men and women gather the small boys and girls into the schools for three hours daily of play, handwork, and wholesome moral and religious instruction for four weeks in the summer.

The Friends' School at Ramallah began to hold such schools some six years ago. From there the idea spread. To-day twenty schools are planned for the month of August in various parts of Palestine and Transjordan; sixty young people have promised their services without any other reward than the satisfaction of rendering a free service.

Originally a Christian movement, whence the name of the International Association of Daily Vacation Bible Schools, the movement in its adaptation to Palestine conditions has spread to the Moslem and Jewish communities as well. It is a fine thing to see Christians of every type, Orthodox, Anglican, Protestant and Armenian, each serving their own communities, and to see Moslem and Jewish youth conducting schools on the same lines for their own people, all united in the joy of a common service that goes deeper than the superficial differences of creed.

Why do these sixty young volunteers so cheerfully sacrifice four precious weeks of their summer holidays? Perhaps it is because they love children. Or because they too enjoy playing games. Or because they are hungry for the kind of self-expression which handwork alone can give, the satisfaction of making things useful or attractive of coloured paper, of wood, leather, raffia or clay. All these have some weight — but I believe that the greatest appeal has been the call to service, to do all that they can to set forward their community or their country. In a country where it is commonly said that no one does anything unless he is paid for it, the sight of so many people giving their time and energies without stint shows how untrue such a notion really is.

The small expenses of these schools, an average of but two pounds each for the summer, merely the cost of equipment for handwork and games, are undertaken by a committee of the International Association, of which Miss Coate of the J. G. C. and Canon Bridgeman are the local directors. But all the schools contribute from voluntary offerings something towards their own expenses, and some are entirely self-supporting. In time it is hoped that as the young people of the country are willing to give of their time, their elders will as gladly supply the small

funds needed to make the movement wholly self-supporting in each community.

If anyone wishes to see these schools — and visitors are always welcome — let him go between 8 and 11 on any weekday morning in August to the Orthodox Girls' School in Jerusalem, to St. Paul's, to the Working Boys' Club at Bab es-Silsileh (Moslem School), to Ramallah Friends' School, to Lifta (Moslem), to Ramleh, to Jaffa, to Hebron, or even far off in Kerak, to mention only a few places. There he need only ask the children where the *madrase saifeyeh* is being held: without a doubt they will tell him of the fun they are having in the school that is so unlike any other school they know — where the aim is to play hard, to use their hands as well as their heads, and to learn something about their duties to God and country.

Reviews

A SHORT RELIGIOUS HISTORY OF ISRAEL *by* the Rev. E. W. Hamond, M.A., Formerly Principal of the Jerusalem College. 1932, *Student Christian Movement Press, London W.C. 1.* men's *159 pp. Price Four Shillings*

THE EIGHTH CENTURY PROPHETS *by* the Rev. E.W. Hamond, etc. *1932, Student Christian Movement Press, etc. 154 pp. Price Four Shilling.*

The above are the first of a new series of seven Bible text-books for schools which is being prepared by one of the Cathedral staff. The development of religious thought from Moses to Christ is being treated in such a manner as to appeal to teachers in schools and to young people. Simplicity of presentation is combined with scholarly background. A preface to the series has been written by Dr. Cyril Norwood of Harrow. A review of the books will appear in the September issue of this magazine.

THE PATH DIVIDES *by* MARGARET. T. MONRO. *Edinburgh House Press. Price One Shilling.*

Friends of Miss Monro in this country will welcome this small book from her pen. It gives the story of two Egyptian girls from about the age of 7 until some time after they are married. The years cover the period of the war and the political upheaval and changes in Egypt which succeeded it. The story is full of incident and gives, within its small compass, an astonishingly large amount of information on the life of Egyptian men and women of the middle class. Some of the characters are very attractive and the sympathy of the reader goes out to them in their difficulties and disabilities, and at the end it is with real regret that he says goodbye to them.

IN MEMORIAM. RENNIE MACINNES, D. D. *Bishop of the Church of England in Jerusalem, 1914—1931. Price Threepence. 48 pp.*

Many friends of the late Bishop will be glad to know that it is possible to secure this small pamphlet with reprints of the articles which appeared in the memorial number of *Bible Lands.* As the background of Dr. MacInnes's life and work there is here given much material on the history of missionary work in the Near East during the last thirty years. Copies may be had from the Bishop's Office, St. George's Close, or from the Secretary of the J. and E. M., 12, Warwick Square, London. S. W. 1.

JAFFA: BEAUTY OF THE SEAS, *by Sybil Cust. 16 pp. 2nd ed. Oxley and Son, High Street, Windsor. Price Sixpence.*

Jerusalem receives perhaps too much attention from the literary visitor. It is therefore a pleasant change to find one who has taken the trouble to select another of the interesting cities in the Holy Land for her theme; and who in consequence has given us some interesting sidelights on the always important harbour of Jaffa. One can regret only that the opportunity was not seized to give a fuller and more chronological account of Jaffa's long and well documented history. There is much colour-

ful incident to narrate beginning from the days when Egyptians first introduced new styles in dress and scarabs into the savage country and continuing down to these later times when Parisian fashions, American cars, German pumps and Russian matches pour through the harbour (when they do not stay reposing in the bottom of it) into the rapidly changing hinterland. Copies of this pamphlet may be had from the American Colony Stores.

Notes

Bishop Graham Brown expects to arrive in Jerusalem on September 22nd, and the enthronement will take place on the Feast of St. Michael the Archangel, September 29th. A full account of the consecration in St. Paul's Cathedral on the Feast of St. John Baptist will be found in the July issue of *Bible Lands*, which may be obtained at The Close or from the J. and E.M., 12, Warwick Square, London.

The whole of Jerusalem was profoundly shocked by the death of Mrs. Tweedy Miller and the serious wounding of her husband at the hands of a housebreaker. The burglar apparently gained admission to the house in the Greek Colony in the early hours of July 1st and when surprised by Mr. Miller attacked him with a knife, and then mortally wounded Mrs. Miller as she ran to lift her husband. The many who attended the funeral at the Scots Memorial Church on the following day barely expressed the sympathy which all classes in the population felt for the bereaved husband, then in a critical condition in the Government Hospital, and for the young son. It is reported that Mr. Miller is now well on the road to recovery.

The death by motor accident of Mr. Jacob E. Spafford of the American Colony has deprived the Colony of one of its best known members, who had wide contacts with all religious and lay communities in Palestine. Countless visitors will long remember his helpful guidance to an understanding of the Bible as it can

be seen illustrated in contemporary life. His unusually rich knowledge of Palestine life and archaeology will be especially missed by those visitors with facile pens who with a short time at their disposal have desired to write authoritatively on what may be found here.

The funeral service took place on the following day, July 20th, at the Colony.

On Friday, June 17th there passed away in the C.M.S. Hospital, Jaffa, Sitt Lulu Nasr, wife of the *Qassis* of the Arabic Congregation. Mrs. Nasr, who was for many years a member of the Y.W.C.A. Committee and who had been a regular visitor in the homes of her husband's congregation will be greatly missed in Jaffa.

The Americans of the Community, in accordance with a custom of some years' standing, were specially invited to a service in Commemoration of American Independence at St. George's Cathedral. The service was held on Sunday evening, July 3rd, with a well filled church. Canon Bridgeman preached, and the American Consul General, Mr. Paul Knabenshue, read the lessons. The following morning the Communion service was according to the American Prayer Book.

The marriage of Miss Alison Clapham to the Venerable W. H. Stewart, Archdeacon of Palestine and Syria, took place in King's College Chapel, Cambridge, on Thursday, July 21st. The Archdeacon and Mrs. Stewart expect to return to Jerusalem about the middle of September in time for the enthronement of the new Bishop. They will be living in the house at present occupied by the Rev. E.W. Hamond, who is shortly to remove to the old Christ Church vicarage in the Old City. The most cordial good wishes from all the community are extended to the Archdeacon and his bride.

The engagement is announced between Captain Alexander MacNair Gordon, of the Royal Scots Fusiliers, and Dorothy Gertrude, eldest daughter of the Rev. T.G. and Mrs. Presslie, St. Leonard's Rectory, Lasswade, Midlothian.

We have to congratulate three other recently engaged couples: Mr. E.R. Pierssené, organist at St. George's Cathedral and Miss Hamilton; Mr. C. N. Johns, of the Department of Antiquities and Miss Mollie Linnell, sister of Mrs. Harrington Lees; and Dr. C.D. Poleityan and Miss Devlin, both of the C.M.J. Hospital in Jerusalem.

The pitfalls that await the substitute editor are notorious. Yet it was rather a shock to receive a grave warning from the office of the C.I.D., apropos of the article on "Dead See Diversions", pointing out the risks of seditious or libellous matter creeping into "edited" contributions.

Cyprus Notes

The Government and the greater part of the troops have now moved up to Troodos, and the Church of St. George, which was consecrated last year by Bishop MacInnes, has been pretty well filled on the last few Sunday mornings, although the number of visitors from Egypt is so far smaller then usual. We have been able to get a children's service going, fourteen being so far the largest attendance. After I came up to Troodos Canon Newham carried on at Nicosia until the first Sunday in July, and will be at Kyrenia, with occasional visits to Nicosia, for the rest of the summer.

Though there were not many people except troops on Troodos at the time, a few of us were able to meet in the Church on the Eve of St. John Baptist, and to remember our new Bishop at the altar the next morning.

T.S.B. DE CHAUMONT

Troodos, July 16th.

Making the Dumb to Speak

This was most wonderfully demonstrated on Tuesday, June 28th, at Government House, when His Excellency the High Commissioner most kindly allowed Miss Mary Chapman to show "How the dumb are taught to speak", and to tell of the proposed scheme for her work in Jerusalem.

By training the eye to do the work of the ear, and by developing the powers of speech by touch and sight, Miss Chapman has taught many deaf and so-called dumb children in India, Ceylon, and Burma to speak and to become normal wage-earning citizens. At the demonstration in Government House before a large gathering, Miss Chapman showed what could be done by exhibiting the progress of two Arab boys and one Jew who six months ago were thought hopelessly dumb on account of deafness. One of her pupils from Burma, Bolo Martin, a lad of sixteen years, was present. He proposed a vote of thanks to His Excellency. He also gave a display of his handwork, such a trays, book cases, etc, for which many orders were taken.

Miss Chapman tells us that she hopes to open a small training college for teachers of the deaf in Jerusalem and made an appeal to the various nationalities present to send their best teachers, with a good knowledge of English, to take the course. Thus the oral method of teaching the deaf may be made accessible to all children in Palestine in their own languages. Miss Chapman is assisted by Miss Walden and Miss Martin, both of whom have had long experience with training the deaf. She also asks that her school be made known throughout Palestine so that any deaf children still under seven years and so capable of training may be brought for teaching before it is too late. An appeal is made for funds to support the work. It is suggested that all who enjoy the blessings of hearing and speech make a thank offering, however small, to this cause. Much interest has already been shown as a result of His Excellency's kindness.

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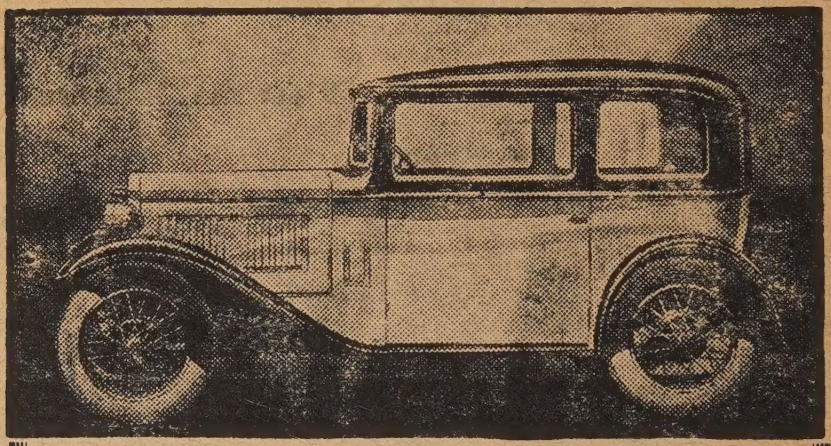

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